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The Editors must be acquainted with the name of the author of any article, whether local or literary.

LAST year the custom of granting a prize for the best poem written by a student was inaugurated by the Faculty. A number of able productions were, we believe, handed in—the prize one being read at Convocation. This method of encouraging the voluntary literary efforts of students is, in our opinion, deserving of commendation, and we hope to see the custom become a permanent one, although, as yet, no competition has been announced for 1882.

WE believe that this is the first session during which the Alma Mater Society has not given a number of musical and literary entertainments. It certainly is the first in a long time, and we hope it will be the last. The entertainments were usually well attended, the programmes presented were good, the admission fee charged was a very small one, and as a rule both performers and audience went home thoroughly satisfied and, in the case of the first-named, at least, greatly benefitted. We fail to see any rea-

son for the discontinuance of these concerts, and we trust that next session will witness their revival.

WE call the attention of the Freshman class to the fact that the annual election of the Board of Editors for the JOURNAL is approaching. It is the custom at the annual election to place one or two members of the Freshman year on the Board-elect for the ensuing session, but in order that a good nomination be secured, only those who have already contributed to the JOURNAL are considered eligible.

In other Colleges a yearly competition takes place, the best contributors being placed on the editorial staff, and the adoption of a similar custom at Queen's might not be inadvisable.

THE Montreal dailies contain accounts of meetings held lately in that city in the interests of McGill University. It is proposed to secure an additional endowment fund of \$200,000, which will suffice to place the Institution on a sound financial footing, to establish at least three new chairs in the Arts Department, to appoint tutors or assistants to the professors of the most important subjects, and to import a complete "outfit" for the chemistry and physics laboratories. The library and museum are also to be replenished and possibly the dormitory system introduced. This of course would necessitate the erection of new buildings, but Montcalers are "aroused," and such a trifle as raising an extra \$50,000 deters them not an instant. These schemes are rather ambitious but we wish the promo-

ters all success. McGill has done good service in the past, and the enlargement of its sphere of usefulness would be a benefit to the whole country.

IT has at length been decided by the Alma Mater Society to hold a *Conversazione* at the close of the present session in April, and it now remains for the students and all concerned to unite in making the affair a success. That the latter will be the case we have no fear, but it will be necessary for each student to feel personally interested in the entertainment to enable the committee to rely upon their support and co-operation. The committee is large and influential, and as they are already actively at work we have no doubt that the coming *Conversazione* will be a credit to its promoters, and an occasion of enjoyment long to be remembered. An additional feature of interest will be the fact that Dr. Williamson, the esteemed Vice-Principal of the University, who has announced his intention of retiring from active professorial duties this year, will be the principal guest of the occasion.

THE petition now in process of circulation, praying for the admission of ladies into Toronto University, revives the much-hackneyed subject of the co-education of the sexes. It is a somewhat remarkable instance of the force of prejudice and old-time associations, when the spectacle is presented of a leading University in a leading centre of intellectual activity refusing to grant to women the same privilege in a higher institution of learning that they already enjoy in the lower, i.e., in the Public and High Schools. It is not necessary here to defend the principle of co-education—we have only to point to the facts as they exist wherever it has received a fair trial, to render convincing to any ordinary mind the expediency at least, of allowing women to

enter the list of competitors for University honors. While we have but little faith in the efficacy of petitions in general, we trust that the good sense of the proper authorities at University College will not be appealed to in vain, and that hereafter no unfair distinction will be made in the admission of those who have a taste and capacity for higher education.

IN no previous academic year has there been prevalent in American Colleges such apparent insubordination and lawlessness as the present. Frequent reports of student escapades, hazing, wanton destruction of property, rebellions, and even riots calling for the interference of the civil authorities have been rife, and so far from decreasing as the year progresses, the spirit seems to be spreading. Some of the recent cases, notably in one or two Eastern Colleges in the United States, reveal a reprehensible lack of ordinary morality on the part of the students.

We are far from wishing to see curtailed the liberty of speech and action which students now enjoy in all respectable institutions of learning on this continent, but it seems to us that the only way in which the enjoyment of this natural right may be perpetuated is by a manly behavior on the part of Undergraduates, and a proper respect for the authority vested in their respective Faculties.

When a young man becomes a student in a University he is supposed to have left behind him the majority of school-boy pranks, and to have turned his attention to serious study. But even where a love of books is not constitutional, in the individual student, there are surely numerous channels in which those who are bent upon having "a good time" can secure amusement to an unlimited extent, without descending to the childishness which frequently characterizes what is termed "sport." Wanton destruction of

property and disgraceful attacks upon obnoxious fellow-students are not creditable to a class of men who are generally thought to possess at least most of the finer qualities of manhood, and moreover, as students themselves reap by far the major benefit from the existence of a College, we think they should be the first to uphold its interests and authority under all circumstances.

IT is difficult to understand why College students should be proverbially rude, and wanting in ordinary politeness. One would imagine from the reports which constantly reach us through the press, of the annoyances caused by students attending public gatherings in large bodies, that the ordinary "gallery god" was a model of courtesy and forbearance in comparison. At several of the lectures recently delivered by Oscar Wilde in college towns the performances of the students were highly disgraceful and brought discredit on the institutions with which they were connected, as well as a deserved rebuke upon themselves. Although handling a subject perhaps not in accordance with the views of the majority of his hearers, there was certainly nothing in the words or the manner of the lecturer to render excusable the wantonness already alluded to. Were these the first instances in which the irrepressible would-be student has succeeded in prejudicing those of his fellows who are more law-abiding in their tastes, the subject might not be worth noticing, but time and again have public gatherings been disturbed and peaceable citizens annoyed not only in the United States but also in Canada by the "exuberance" of a college detachment.

The assertion of *Grip*, in a recent issue, that the majority of college students hail from the country, is not true in fact, and even if such were the case would not account for the deficiency of manners complained of.

The advocates of co-education again offer their theory, viz., that the exclusive education of young men in large academics tends to wear off the edge of native refinement and to gradually destroy their good breeding. Whatever may be the producing cause the facts are only too patent and deserve the attention of those immediately concerned.

The reputation of Queen's Undergraduates has not, we are happy to say, materially suffered in this respect, and the students who attend our conduct themselves as a rule in a manner which will bear favorable comparison. Yet even among ourselves it is rumoured that quite recently one of the College professors was obliged to threaten with a fine the members of his class for boisterous conduct.

SONG OF THE SPIRITS OVER THE WATERS.

THE soul of man is
Like the water;
From heaven it cometh
To heaven it mounteth
And thence at once
T'mnts back to earth
For ever changing.
Swift, from the lofty
Rock, down darteth
The flashing rill;
Then softly sprinkleth
With dewy kisses
The smooth cold stone
And, fast collected,
Veiled in a mist, rolls
Low murmuring,
Adown the channel
If jutting cliffs
His course obstruct, down
Foams he angrily
Leap after leap,
To the bottom.
In smooth bed he
Glideth along through the meadow
And on the glassy lake
Bask the bright stars all
Sweetly reflected.
Wind is the water's
Amorous wooer;
Wind from its depths up
Heaves the wild waves
Soul of a mortal
How like thou to water!
Fate of a mortal,
How like to the wind!—Goethe.

SELECTED.

COLLEGE SONGS.

ORIGIN AND HISTORY OF SOME OF THE MORE FAMILIAR ONES.

COLLEGE music can hardly be called original, so far as composition is concerned, for it is almost universally an adaptation of some old air to new words. One of the earliest student songs that became popular in this country was "Benny Havens, O," so named in honor of a Mr. Benjamin Havens, who kept a small mercantile establishment in the vicinity of West Point, wherein he supplied jorums of punch and other commodities to the truant cadets at unseemly hours of the night. The air was one to which, in later years, the Irish, "Wearing of the Green" has been sung. Almost every Eastern College had a local song of its own, sung to the tune of "Benny Havens."

For the introduction of the College song proper in this country we are, more than to any other man, indebted to Mr. Storrs Willis, who is now a resident of Detroit. After graduating in the Yale Class of '41 he spent six years in Germany, and on his return took up his abode for awhile in New Haven, and taught the students there the Latin song of "Gaudeamus," which he had learned among the German universities. "Gaudeamus" soon came to be regarded by the Yale boys with about the same feeling as Englishmen have for "God Save the King," or the French Republicans for the "Marseillaise." It is sung on all occasions of festivity and of sorrow, and it has served more than once as a veritable war song when battles have been impending with the "townies."

Harvard was not slow to catch the singing spirit, and in the course of a few years the students of all the later Eastern Colleges had extensive repertoires of song, which they gave in society halls, in all accidental gatherings on the College grounds, and most of all, perhaps, while indulging in the classical pastime of sitting on the fence. One of the most beautiful of all was another imported Latin song, "Lauriger Horatus," which made its appearance at Yale about the year 1850. A dozen years later some Southern students gave the air to the words, "My Maryland," which became the most popular of the songs of the rebellion. The original "Lauriger," as well as "Gaudeamus," "Integer Vitæ," and several other of the best College songs, was arranged and published in short form by Mr. Willis, and of late years they have been frequently republished in collections of College songs, sometimes with and sometimes without permission and acknowledgement.

"Fair Harvard" is given the place of honor at Cambridge, and "The Lone Fish Ball," "It's a Way we have at Old Harvard," "Updee," and "Ba-be-bo-bu," appeared among the less solemn songs, and George E. Root's "There's Music in the Air" among the sentimental ones. Of the early "nonsense songs" that came into vogue were "Shool," "Co-chache-lunk," and "The Sheepskin" (to the

tune of "A Little More Cider.") These have been supplemented by others, until their number is legion.

Operatic airs are made to do service, as in the case of the "Trumpet Song," "I Puritani," which is frequently joined to the words of secret society songs, and sometimes to the Latin words of "Lauriger," and such odd conjunctions as "Mary had a little lamb, shouting the battle cry of freedom," are not uncommon. The wearisome old "Grenville" is divorced from "Far from mortal cares retreating," and made almost tolerable with the words, "Saw my leg off, short," the two final notes of each strain of the tune being omitted. The "Menagerie" has done good service, with the well known chorus

The elephant now goes round, the band begins to play.
The boys around the monkey's cage had better keep away.

The "Derby Ram" and "Dingo" are adaptations of old English school songs, familiar to young Britons generations ago. The song of "Peter Gray," in its original shape was a serious song called "Pleasant Michigan," of which the last word in the refrain was lengthened to "Michigan-i-a-a-a." The burlesque "Vilkins and Dinah," borrowed by some of the colleges from the old Bowery Theatre, was in like manner a rustic sentimental song of the old school, called "Sir William and Diana." "Springfield Mountain" was familiar in Western Massachusetts before the College boys took it up. The air to which Kirke White's hymn, "When marshalled on the nightly plain," is usually sung has a singular effect when the words of the "Three Crows" are deaconed off to it, after the fashion of "Rohunkus."

If there is any music in this country outside of the well-worn Ethiopian melodies, now out of fashion, which can be said to constitute a distinctively American school, perhaps there is none better entitled to be so reckoned than that composite product of the musical geniuses in the schools of America now known as College songs.—*Am. Paper*

CLASSICAL TRAINING.

THE discussion which has been going on for the last twenty years as to the respective merits of the classical and non-classical education, has received a really important contribution from Germany. Before 1870, a thorough classical training was essential to admission in the Prussian universities—such a training as was furnished at the gymnasia. Those pupils who had prepared at the "real-schools," in which a scientific or practical education is given, were obliged to go to the universities outside of Germany. In 1870 the Government, against the protest of the professors, opened the doors of the Prussian universities to non-classical as well as classical students. After ten years' experience, under the new system, the philosophical faculty of the University of Berlin have made public their impressions as to the result of the change. The paper which embodies these impressions received the signatures of all the scientific as well as of all the classical members of the faculty; and will have, therefore, very great weight. It declares that even in advanced mathematics the students who have received a classical training, though less quick at the beginning, show a clearer insight into abstruse mathematical relations, and in the end decidedly surpass the non-classical students. The professor

of astronomy says: "The students prepared at the 'real-schools' show at first more knowledge and more skill than those prepared at the gymnasia, but their future development is slower, more superficial and less independent, while they show still greater inferiority in point of ability to carry on the more difficult processes of independent research." The professors of chemistry say that the non-classical students cannot be placed on the same plane, in their departments as the classical students; while in English studies the attainment of the non-classical students is very inferior. This testimony, coming so largely from scientific teachers, will have great weight.—*Ex*

MISERERE DOMINE.

Through an arched cathedral door
While the light of morning gray
Lay upon the marble floor
And the altar's rich array,
Steals in low, sweet melody
"Miserere domine."

Rolling through the choir and nave
Through the arches vast and dim
In a soul-subduing wave
Pealed the old monastic hymn
"That we may thy glory see
"Miserere domine."

Up and down the shadowy aisle,
In the tapers' ghostly gleam,
Chanted softly all the while,
Like the spirits of a dream,
Lads in snow white purity
"Miserere domine."

Bowing at the altar rail,
Seeking help in their despair,
Pale lips told their sinful tale,
Ending with the Christian's prayer
"Though our sins as scarlet be,
"Miserere domine."

One, unbidden to the feast,
Shivering in the clinging mist,
Hears the voice of chanting priest
Presiding at the eucharist:
"Though our sins as scarlet be,
"Miserere domine."

Timidly she stepped within
A leper in the holy place,
Uncleanly with the brand of sin,
Deep graven on her haggard face:
Fitting prayer for such as she
"Miserere domine."

Wearily she closed her eyes
In the dwelling place of peace,
Bitter, burning thoughts arise,
Clamoring for a soul's release:
"From this torment set me free,
"Miserere domine."

For a father's weight of woe—
For a sainted mother's tears—
For the hearts that loved thee so
In thy earlier, purer years,
God have pity upon thee!
"Miserere domine."

In joyous burst the music ended
On the incense-laden air;
With its final notes were blended
Accents of a whispered prayer:
"Lord, be merciful to me!
"Miserere domine!"

So the gray haired sexton found her,
With her head sunk on her breast,
Prayer and praises floating round her,
She had entered into rest
Was it for eternity?
"Miserere domine"

—*Lassell Leaves.*

CONTRIBUTED.

*We wish it to be distinctly understood that the JOURNAL does not commit itself in any way to the sentiments which may be expressed in this department.

To the Editor of the Queen's College Journal.

DEAR SIR,—I have just been perusing the "Reminiscences of "A B.A. of 50," published in the JOURNAL of the 11th inst., and find myself constrained to write in reply

Your correspondent assumes for himself a degree of credit in connection with the origination of the Alma Mater Society greater than I think he is entitled to "Honor to whom honor is due." Mr. J. M. Machar is the gentleman to whom, in my humble judgment, the University was indebted for the Society. There were several who took a warm interest in its formation, but to Mr Machar I give the chief credit.

I presume that your correspondent was one of those who supported the nomination of the Rev. J. H. Mackerras for the office of President, and, from the tone of his remarks, should suppose him to be still smarting under a recollection of the decisive defeat he and his friends met with upon that occasion. Otherwise, why speak of "the medicos voting like a flock of sheep," and of "the overpowering vote of the disciples of Æsculapius?" Why state that "Mattice's election proved to be a mistake," and that "the Society afterwards made amends by choosing Mr. Mackerras?" Now, while I am quite willing to acknowledge all Mr. Mackerras' good qualities and qualifications, and that possibly the election of Mr. Mattice did not answer the object in view, I have not the slightest hesitation in saying that if the thing were to do over again, I, for one, would adopt the same line of action as in 1859, and endeavour to select as President of a University Society, such as the Alma Mater Society was designed to be, some graduate who had made his mark as a public man,—in short, act upon the same principle as actuated the graduates in the last election of a Chancellor, when their choice was made between two distinguished laymen.

I do not propose to go into the question of whether the Alma Mater Society has answered the end its founders

had in view. I think the "B.A. of '56" and I would be at one upon that.

Truly yours,

HERBERT S. McDONALD.

Brockville, 14th February, 1882.

[We entirely agree with Judge Macdonald in the opinion expressed in the last clause of his communication. We have always deprecated, and will always strongly oppose the practice, lately become so common, of electing to the position of non-resident Vice-President a man who has just emerged from the College halls because he may have been popular while in College. When there is only one way in which the Alma Mater Society can recognize literary or professional excellence among our graduates, surely it is only common sense to say that the practice of the Society should be changed in this respect.—Eus. JOURNAL.]

PROFESSOR WATSON ON SCHELLING.

DR. WATSON has already raised himself to the first rank, in the estimation of British and continental critics, as a profound and remarkably clear metaphysical thinker by his work on "Kant and his English critics." Books on metaphysical questions have usually a limited circulation, but this work has already proved an exception to the general rule, to the great satisfaction of the publisher, doubtless, as well as of the author.

American critics have also placed it as high as it has been by the *Academy* and *Saturday Review*, and we are glad to see that the publishing firm of Messrs. S. C. Griggs & Co., of Chicago, have secured Dr. Watson's services as a principal contributor to their series of "German Philosophical Classics for English Readers and Students," to be published this year under the editorship of Dr. Morris, of the Michigan and John Hopkins Universities. With regard to "Kant and his English Critics," Dr. Mears, in the *Presbyterian Review*, for January, declares emphatically that "it may be said to mark an era in the literature of speculative philosophy in the new world." It is well known that this *Review* prides itself, and deservedly so, on its notices of recent theological and philosophical literature as its strong point.

The series of German Philosophical Classics, to which we have alluded, is to consist of ten or twelve volumes, founded on the works of Leibnitz, Kant, Fichte, Schelling and Hegel. Schelling is handed over entirely to Dr. Watson. Honour students in Metaphysics—for no one else will, we presume, attempt to digest the book—will look with great interest for his exposition of the development of Schelling's transcendental idealism from Kant's standpoint of the inability of the pure reason to grasp the ideas of God, immortality, freedom, and of the necessity, therefore, to find in our moral nature, or the practical reason, a valid foundation for our belief. But we are approaching the bounds of the ineffable, and we hear the warning cry, *Procul profani!*

To the Editor of the Queen's College Journal.

DEAR SIR,—Your correspondent "Freshman" did well to acknowledge his freshness when complaining of the Demonstrator of Anatomy, but it is a pity he stopped where he did and not to have gone on and acknowledged his ignorance of the subject on which he was writing. I wonder too that in his innocence and Uriah Heep-like "unbleness" he did not consider his letter a little too fresh as well.

The gentleman complained of was not appointed to demonstrate Anatomy, that duty falls upon the student demonstrators appointed yearly for that purpose, but to see that the dissecting room is furnished with material that the same is properly distributed and properly dissected, and subsequently to certify tickets according to the merits of each student.

Formerly this was done by the Professor of Anatomy and it was in order to relieve him from the double duty that the new appointment was made. Dr. C. H. Lavell is in the dissecting room frequently to my knowledge, but possibly the number of times Freshman has seen him is commensurate with the number of appearances he himself has made there.

Yours, etc.,

W

"W," in a private communication to the editors, says "I think 'Freshman's' attack upon Dr. Lavell is quite unwarranted, and the same opinion is held by the majority of the students. One would imagine from his letter that we were always looking out for a weak point in our Professors at which to make an attack when the opposite is the truth, and our desire is to uphold them instead of running them down."

Editor of the Q. C. Journal.

DEAR SIR,—Will you permit me, through the columns of the JOURNAL, to say a few words to the student of "Old Queen's." The recollections of my College days are such as to encourage me to make an appeal to them, and unless the character of the students has changed materially since then I do not think it will pass unheeded.

I present the claims of the Christian ministry. I am persuaded that the reason why so few young men are entering the Church is that the matter has not been fairly presented to them. By reading the lists of unemployed clergymen the impression is created that the ministry is overstocked; but could you hear the cries of thousands of destitute churches, could you see vast sections of country whose indifference or avowed hostility to Christianity is a mute appeal for our aid, you would not think there were too many ministers.

The situation is critical. The great West from California to Alaska is being settled with a rapidity unparalleled in the history of the world. Last year (1881) 700,000 foreigners found homes in the States west of the Mississippi, and 100,000 Americans moved from the east, west of this region. Young cities are springing up, society is plastic and may easily be moulded either for or against

Christianity. Twenty-five years hence it will not be so. It will then have been shaped and hardened. Infidelity is spreading with amazing rapidity, infidel publications are widely circulated, whole communities are destitute of all religious training and the children are growing up in ignorance of the gospel. This is no overdrawn picture; I know of a settlement of 10,000 people who have yet to have the first Christian missionary among them.

The question for the Church to decide is, shall it avail itself of this opportunity to stamp Christianity on the west, or shall it wait till infidelity attacks it? Shall we influence or be influenced? Shall we attack or defend? The Presbyterian and Congregational Boards call for 251 men to supply over 500 churches. One State alone has 45 towns, 8 of them with populations over 2,000, 19 of them with populations over 1,000, all calling for men.

Now if every student who graduates this year from our seminaries should go to the west still the supply would be wholly inadequate to the demand, but Union Seminary will send nearly one-third of her men to the foreign field, and some will stay in the east, who then is to supply these western churches?

Are there no men in the Divinity Hall at Queen's who are willing to forego the prospects of an easy field at home, to go out on the frontier, to give the gospel to those who have it not, and to exert their Christian manhood in shaping the thought of future generations?

Are there no young men who have not yet chosen a profession who will give their lives to this great work? What can be nobler than a life spent for the good of future generations! There is lacking no argument which should weigh with any true man. When a foreign foe invades our land it is the presumption that the young men shall be her bulwark of defence. So in this our Church's need the question of every loyal son should be. Not why should I give my life to the ministry, but why should I not? Yours.

H. M. DYCKMAN.

Union Theological Seminary, New York, Feby., 1882.

THE GOLD MEDAL IN POLITICAL ECONOMY.

THE donor of this medal, since its institution, was the late much lamented W. H. Fuller, M.A. He himself had studied Political Economy thoroughly, and estimated it highly, not only as an intellectual gymnastic, but in its bearings on many of the practical and political questions on which men have to make up their minds in Canada. Instead of calling the medal after his own name, he desired that it should be known as the "Grannates' Gold Medal," and he hoped that each year some graduate would be found willing to offer the required forty dollars, so that the medal might be continued. This session, no one coming forward to fill the gap, the Principal asked William Harty, Esq., Kingston, if he would do so. Not only was an immediate affirmative response made, but Mr. Harty also volunteered to give it every

third year, so that all that is now required to secure the Political Economy Gold Medal in perpetuity is that two other gentlemen—graduates, we hope—shall come forward and do or offer likewise. This is not the first occasion on which Mr. Harty has shown his warm interest in Queen's. We bespeak a cordial reception for him when he appears, on Convocation Day, to present the gold medal.

We may state, in connection, that last year only a silver medal was promised; but the successful candidate's essay and examination papers were so good that Mr. Fuller who was one of the examiners on the subject, asked permission to make the silver into gold.

UNIVERSITY SERMON.

THE University preacher on 12th February was Rev Dr. Clarke, of Olivette Street Baptist Church, Montreal. The following is a synopsis of his discourse:

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this?"

She saith unto him, yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world."—John xi., 25, 26, 27.

The thought to which he would invite attention was not that which might be suggested at first sight by the text, the great doctrinal utterance of Christ concerning Himself and His relations to man on earth, to eternity, to immortality, but, rather the question with which He followed this great utterance, and the answer that was made. When He had spoken to one, not very well informed concerning Himself, and had put forth the question, "Believest thou this?" He had propounded a query that was very familiar in the daily affairs of life and in relation to truth and Christianity. Some one has said that the signs of the 19th century may not unfitted be an interrogation point asking all, "Believest thou this?" The question is asked as if we had a right to answer. Sometimes the answer is strong, from a manly heart, "Yes, I believe," sometimes with hesitation; sometimes it is, "No, I believe not." He wished to speak on the question what believing properly is, what we ought to think it to be, and what we ought to expect of ourselves in reference to it. First he would attempt

A DEFINITION OF BELIEF.

Believe is a great word in the Christian vocabulary. His definition of it was this: Belief is the name given to the relation of truth, to the soul, and to believe a truth is to come personally under the controlling and constraining influence of it. We believe a thing in a greater or less degree according as that truth is real to the soul. There is no such thing as a positive, invariable definition of what it is to believe, for there are gradations. Truths are more or less realized. This text furnished an illustration in point. Martha and Mary talked with Jesus at the grave of Lazarus. The beloved family were in trouble. He came after a delay. The sisters met him, both with the same words, "Lord, if thou hadst been here my brother had not died." Did Martha believe this? Yes; surely there was something that was real to her soul in a high degree. Jesus went on to say, "Thy brother shall rise again." She believed this, as it was a doctrine of the Pharisees. But Jesus said, "I am the resurrection and the life, etc. Believest thou this?" This marvellous utterance mankind has not yet sounded to its depths. But it was truth; it was beyond her; she believed it because He said it. But she said afterwards, "Yes, Lord, I believe that Thou art Christ." She fell back on something that she did believe. We have here three gradations, or

degrees of belief: (1) Assent to that which is written; (2) Assent to that which follows from what one believes; and (3) that which one takes for real, unchangeable, solid truth, which has taken a strong hold upon him. We are all called by one name, but only the third is solid and satisfactory. The Church and the world are suffering from the confounding of things which differ under the one name of belief. To believe the truth has been the desire of the followers of Christ all through the centuries. The disciples clung to Christ with the grasp of a simple, childlike confidence. It was like the belief that later made an

AUGUSTINE OF A LIBERTINE

—a godly, industrious saint, whose soul was filled with the life of God. It was a reforming, renovating belief that attached men to a reality. After a time men thought they must state all this, and so they began to formulate creeds. After a while they came to think that the formulated belief made men Christians. Then sprang up the mighty Church of Rome, and men taught that these statements, having been written out under the direction of God, contained the truth and must be accepted, and was the only hope of salvation. It is said that we are the heirs of all the ages; but our inheritance is not altogether a good one. If we accept the learning of all the ages we must accept the errors too. Like a boat tacking, the course of men through all ages has been backward and forward towards the truth. By-and-by Protestantism arose, and asserted that men must have Christ as a real Saviour, in actual life, that no assent to an outside creed could save men. There must be a real transaction between the soul and God. But the trouble is in human nature. Men seek to hide themselves behind their creeds. Part of a creed may be believed in one way, and part in another, so that men are greatly perplexed and puzzled as to what faith means. Ask a man does he believe in God. He will answer, "Yes." But what does he believe? Perhaps he means there is a personal being who manages things about us. He may mean further, that there is such a God as is spoken of in the Bible. He may mean more, that God is real to his soul in personal experience. And so when we urge faith upon the souls of men they want to know what faith is. To believe is to take the truth in reality. Another evil that ensues is that men are constantly misled as to the value of their own believing. A man may think he believes because he assents, but when he encounters tremendous argument he says, "This that I held to must be false, I will let it go, it cannot be true." And so he finds himself an unbeliever, he has no hold upon the truth. Is the matter that he believes false? Not necessarily so. The man is not grounded in the truth, he is a mere assenter. A vast amount of what is called modern skepticism originates in this way. What should we do that a good strong belief in Divine things may be ours? He could not answer such a question to any soul that did not want it answered. His first counsel was—turn to the chief truths and seek to have these made real and living to the soul. When Martha was asked about other matters she came back at last to this one thing, "I believe that thou art Christ the son of the living God." As to the resurrection, she did not understand that now; she believed on Christ. There were two great realities, God and Christ. If we have these two great articles of belief all else that we have may be taken away, trouble after trouble may be heaped on our heads; but if we believe in God and Christ "let not our hearts be troubled." His next counsel was, let there be no satisfaction in your soul without a belief in these two great facts God and Christ. It will only be a natural outcome of life if in time there should be just two classes, and none between, viz: those who have God

manifested through Jesus Christ in their living, Christian, experience, on the one hand, and blank Materialists on the other. The nobler part of man has its only safety in Jesus Christ. In this there is the lifting up of men into the very life and nature of God, and there is hope for every soul. He prayed that God would help all so that their believing should not be mere assent, but a real grasping of the truth, or, rather, a being grasped by the truth and held until His coming.

LITERARY.

DESERTED.

IT is the same old mansion; fleeting time
Has touched, with reverent hand, the climbing wall
Above the portal, still the roses climb,
And o'er its panels, still the blossoms fall

But only memory is left behind,
Of that sweet face which in those days of yore,
In a bright wealth of golden hair enshrined
Greeted me always at the open door.

All is unchanged, it is the same old place,
With its wide branching trees and velvet lawn
Nothing is missing save that angel face
Which now has passed forever, past and gone.

And that sweet voice which rang divinely clear
Throughout the garden, till the birds gave o'er
Their melodies, in wonderment, to hear
A sweeter music, now is heard no more.

Is heard no more! And now nor far nor near
No sound disturbs the silence, save the sigh
Of summer breezes, ling'ring o'er the bier
Of days departed, happy years gone by.

Selected

PERSONAL.

D. B. McTAVISH, M.A., '73, resident for some years past in Ottawa, has been appointed City Solicitor of the Capital. Mr. McTavish has many friends in Kingston who will agree with the Ottawa press that the appointment is a good one.

REV. A. H. SCOTT, M.A., '78, sends us the annual report of Knox Church, Owen Sound, of which he is the pastor. To judge from the report his charge is in an exceedingly flourishing condition.

REV. R. JARDINE, B.D., '66, Brockville, is the author of a new treatise on "The Scriptural Doctrine of Baptism." Like his other writings, this pamphlet (of which we have received a copy) is characterized by Dr. Jardine's accustomed lucidity of thought and expression, and will, no doubt, be widely read.

MR. J. B. McLAREN, M.A., '78, of Nelsonville, Man., visited Kingston last week and renewed old associations.

REV. P. S. LIVINGSTON, B.A., '70, has been visiting friends in Kingston, prior to departing for his new charge in Manitoba.

MR. S. A. SUTHERLAND, of the Freshman Class has left for the North West to engage in business.

ALMA MATER SOCIETY.

The usual weekly meeting of this Society was held Saturday evening, February the 4th. The President being absent, Vice-President Hay occupied the chair. There was a very large attendance of members, the largest since the holidays, if not the largest during the session. The subject of holding a conversation at the end of the session was discussed, but it was decided to lay the matter over for a week in order to give all the students an opportunity to consider the matter. The Society resolved into a Parliament, with Mr. J. McLeod as Speaker, and a Cabinet was formed under the Premiership of Mr. Shanks, who also held the portfolio of Minister of Public Works, with Vice-President Hay as Minister of Justice, Mr. Marquis Minister of Agriculture, Mr. Givan Minister of Customs, Mr. Henderson Minister of Militia, Mr. McLachlan Minister of Finance and Postmaster-General. Mr. Milne was leader of the Opposition. The Government brought in a Bill to prohibit the Chinese from coming into America. The debate on the Bill was kept up till a late hour, amid a running fire of puns and sallies of wit. The Government, meeting the fate of all Governments, was defeated and overthrown, and the poor "Heathen Chinese" may still pursue in peace his usual calling, viz., "washee-washee." The evening was a very enjoyable one on the whole, and every one declared himself highly pleased with the success of the evening's entertainment.

PARLIAMENTARY DEBATE

On Saturday night, 25th Feb., there was a parliamentary debate in the Alma Mater Society, on the "General Politics of the Dominion." Mr. R. W. Shannon, M.A., was leader of the Government, supported by Messrs D. McIntyre, B.A., Givens, B.A., Herald, M.A., and others; Mr. E. H. Britton was leader of the Opposition, supported by Messrs. Wright, McLeod, Montgomerie and others. Mr. J. Hay was Speaker. After an animated discussion at half-past ten o'clock the Opposition moved for a vote of want of confidence, and it is probable it would have been carried had it been allowed to go to a vote, but the leader of the Government announced that he had received a message from the Governor General dissolving the House, consequently an appeal would have to be made to the people. The Speaker then left the chair.

EXCHANGES.

THE *King's College Record* calls attention to the manner in which certain College papers express their criticisms on exchanges. With our Maritime contemporary, we must enter our protest against the insulting and gratuitous language which some editors think it is their privilege to use. With reference to the *Record* such conduct must be attributed to jealousy, for though it emanates from a small College, and can hardly lay itself open to the charge of being too vigorous, the *Record* shows a refinement and tone which can be equalled by few papers on our list, and which its critics if they cannot hope to attain, would do well to imitate.

Among the number of heterogeneous journals we have lately received, one of the best is the *Miscellany*, published in Spencerville, Ont.

The number before us contains an article on "College Journalism," the writer of which evidently knows what he is talking about. The *Miscellany* as an "amateur" paper deserves a large circulation.

The *Princetonian* is at hand. Gentlemanly in tone, not

very interesting but ranking in the first rank of American College papers.

There are over two hundred College papers on this continent, but we have gradually cut down our list to about fifty, composed of those papers which we really value for both their intrinsic merit and as gazettes, and a few which we keep on merely as curiosities of literature. College papers in America appear to be divided into several classes. Those published merely for the amusement of the students; those published under the guise of news papers, but which are merely advertising sheets for obscure Colleges, and in whose composition professors seem to have a large hand; then, those published as a sort of medium through which the students may improve their composition.

Then there are those which combine many objects of which the following are some, viz., to allow undergraduates and graduates to express their views on University life and affairs; to note the doings of alumni after leaving College; to give students practice in writing for the public press, and to keep men interested in University matters, posted on what is going on in other Colleges, and under this latter class we endeavour as far as possible to bring the JOURNAL.

The *Dalhousie Gazette* we regret to say has become hence and snappish; its references to us have become so much the reverse of kindly, that we are impelled to ask why is this thusly?

The *Trinity Tablet* accuses us of stealing its "good ones" without giving credit. The *Tablet* is evidently confounding us with our contemporaries, the *Varsity* and *Dalhousie Gazette*. The *Gazette* "clippings" are sometimes taken entirely from the JOURNAL without the slightest mark to show their origin. While the "observations" of the body corporate called the Patriarch student are largely composed of paragraphs borrowed from other papers.

COLLEGE WORLD.

DR JOHN HALL has declined the Chancellorship of the University of the City of New York.

COLUMBIA is the richest College in the United States, with an annual income of \$375,000; next comes Harvard, with \$231,000; then Johns Hopkins, with \$180,000; Yale \$136,000; the University of California, \$105,000; and Cornell, \$100,000.

PRESIDENT ARTHUR is a graduate of Union College.

HARVARD has 857 students.

CINCINNATI has a Hebrew College.

GREEK is optional at Cambridge, England.

DIPLOMAS at Princeton College cost \$14.50.

OF the 3,609 students at Berlin, 1,302 are Jews.

THE Freshman class at Cornell contains twenty-one ladies.

ON an average, nine per cent. of Yale graduates become clergymen.

SIXTY-two per cent. of Harvard graduates of last year study law.

COLUMBIA has 1,494 students, the largest number in any American College.

THE Methodist Church controls 95 of the 358 Colleges in the United States.

In the present U. S. Congress, thirty-four Senators and one hundred and thirty-eight Representatives are College graduates.—*Ex.*

THE graduates from some of the Colleges last year were as follows: Harvard, 105; Yale, 174; Princeton, 102; Amherst, 79; Dartmouth, 75; West Point, 54; Williams, 53; Bowdoin, 48; Brown, 43.

AMHERST has lately received \$50,000 for her library from the estate of an alumnus.

Two Colleges in America possess departments of Political Science, Columbia and Ann Arbor.

BELOW is a table of the records made at the fall athletic sports at six of the leading colleges:

	Harvard	Yale	Columbia	Amherst	Dartmouth	Williams
Mile walk			9.32%	8.52%	8.38%	8.55
Broad jump	17.8	12.11	12.11	14.8	13.6	17.10
High jump		4.31	4.11	4.9	4.11	4.10
Ball throw				310.11		352.6
Mile run	8.17%	5.40	5.11%	5.25%	5.27	5.30
Half mile run	2.3 %	2.11	2.25%	2.25%	2.26%	2.14
100 yards dash	11.56%	10%	10%	11%	11%	11
Quarter mile run	96%	51%	54%	59%	55%	55
20 yards dash	24%	23%	24%			

—*Ex.*

OF the Presidents of the United States, eight—Washington, Jackson, VanBuren, Harrison, Taylor, and Johnston—were not College educated. Grant was educated at the West Point. All the rest were College graduates. The two Adamses graduated at Harvard; Jefferson, Munroe, and Tyler, at William and Mary's College, Madison at Princeton; Polk at the University of North Carolina; Pierce at Bowdoin; Buchanan at Dickinson; Garfield at Williams; and Arthur at Union.

THE system of instruction by correspondence, which was originated at Cambridge, seems to have been greatly developed and extended under the auspices of the Glasgow Association for the Higher Education of Women. The work of this Association is threefold: 1. Certain yearly courses of lectures in the University building by University Professors, 2. Tutorial classes in the rooms of the Association, 3. Correspondence classes. The object of the latter is to prepare candidates for the Local Examination, and the examination for the Higher Certificate of the Glasgow University, and to assist the private study of such as are desirous of continuing their education, but are prevented by residence at a distance, or occupation during the day, from attending lectures or receiving oral instruction. The classes are also open to young men, and are now very large, numbering adherents not only in Scotland and England, but also in the Colonies and India. They are conducted by men eminent in the special departments they teach, graduates in high honors of Scotch and English Universities. All the correspondence passes through the hands of the Hon. Sec., Miss J. S. MacArthur, 4 Buckingham Street, Hillhead, Glasgow. We congratulate the Association upon the comprehensiveness of its prospectus, which includes most of the branches of a liberal education, from *Common Subjects* to Greek, Moral Philosophy, Political Economy, Higher Mathematics, and several of the Physical Sciences. The classes open early in November each year.—*Varsity.*

❖BON MOTS❖

FAILED TO CONNECT.

THEY are floating down the river,
A Senior and a maiden fair;
While the moonbeams softly glitter
On the ripples here and there.

Oh, those pretty lips so pouting
Oh, those laughing eyes of blue,
Oh, that form so deftly moulded,
And that hair of golden hue.

"Jove," he mutters, "she is charming—
I will try to crown this bliss."
And he whispers from amiships,
"Fanny, can I have a kiss?"

Bushing, him she answers coyly
"Charley, I can hardly say;
But if by me you'll be seated,
Then, I think perhaps you may."

Quickly rises he to meet her,
While the boat drifts with the tide;
And she moves to let that Senior
Take the seat just at her side.

"With a shriek the air is rended,
As the boat stops with a bump;
And the Senior from the water
Gasps, "Ye Gods! she's struck a stump."

—*Rutger's Targum*

"IT is rumored that the standard of admission to Cornell University is to be raised to five feet, ten inches, next term. The Examining Board, consisting of Professors Trickett and Riley, will admit no one to the Freshman class who weighs less than one hundred and fifty pounds or more than two hundred, and who cannot row over the measured mile in the time specified in the College laws. Last year, owing to the laxity of the examiners, two young men were admitted to the Freshman class, one of whom had studied Algebra, the other of whom had actually read one book of Caesar. It is needless to say that neither of these men can row, and the scandal which their admission has caused, has led to a demand on the part of the Trustees for greater thoroughness in examining candidates in future."—*Editor's Drawer, Harper's Monthly.*

PROF. (in Chemistry).—"Mention an oxide." Student—"Leather." PROF.—"Oxide of what?" Student—"Oxide of beef, sir."—*Ex.*

A DULL old lady being told that a certain lawyer was "lying at the point of death," exclaimed: "My gracious! won't even death stop that man's lying?"—*Ex.*

AIN'T it wicked to rob dis herc hen roost, Jim." "Dat's a great moral question, Gumbo; we ain't got time to consider it now—hand down another pullet."—*Ex.*

YAWCOB STRAUSS says: "Oscar Wilde is quite 2, 2." This is probably the reason why he comes to the fore.—*Ex.*

AN Irishman recently gave the most positive evidence of the wonderful power of a telephone, by saying that he recognized it was his "frind a 'spakin', by his breath."—*Cornell Era.*

STUDENT in Xenophon: "Prof when we get over further where Cyvus is marching it will be easier, will it not?" Prof: "Well, Sir, that depends upon what part of the army you belong to. If you remain in the Cavalry brigade of course you will get along very easily." —Ex

METAPHYSICAL JUNIOR, in German.—"Professor, is life worth living?" Prof. C.—"That depends upon the liver." Class faint.—University Quarterly

MR. Cobb recently married Miss Webb, he knew they were intended for each other as soon as he spider.

"SUN, moon and stars forgot," quoted a junior after flunking in astronomy.—Ex

A PROFESSOR who had been trying for half an hour to explain a formula on the board, turns, with his finger on his nose, which is a prominent feature, and says severely: "Is this perfectly plain to you all?" (Freshmen grin.) "I am aware, gentlemen, that it is long (Freshmen grin audibly), but I hope you see the point (Slight pedal applause.) It is called the *pons asinorum*, of which I hope you see the application." (Loud and continued applause.) —Ex

THE *Lampoon* gives the following as the possible expense of entertaining an aesthete:

To 6 lilies, at 20 cts.	\$1.20
6 sunflowers (paper), at 8 cts.	48
12 kisses ("unkissed"), at 3 cts.	36
	• \$2.04

A FRESHMAN says that when he leaves College he is going to write a book which he will call, "Four Years in the Saddle." —Ex

Full many a hope of high per cent is raised

By work examinations have entailed,

Full many a one is doomed to be amazed,

To find that he, in spite of all, has failed

Student Life

LATIN class Professor to student (slightly absent minded). "Please translate *Instruxit triplicem alium*." Student. "He drew three nees." Slight sensation in class. —Lampoon

SOMETHING of a change.—When an Austin school master entered his temple of learning a few mornings ago he read on the blackboard the touching legend—"Our teacher is a donkey." The pupils expected there would be a combined cyclone and earthquake, but the philosophic pedagogue contented himself with adding the word "driver" to the legend, and opened the school with prayer, as usual. —Ex

"HERE is a sketch," said the poet

Unto the editor gaw.

"That I tossed me off in an idle hour

To pass the time away."

"Here is a club," was the answer

In a bland and smiling way,

"With which I frequently toss me off

Six poets in a day."

—Ex

"O MAIDEN fair, why so dejected?

Pray tell me why this deep distress

Pray do," sighed he

"Why, Hume proposed so unexpected,

That I said 'no' when I meant 'yes'—

Boo-hoo!" cried she

—Varsity

"Hys mortar-board ye hatter made

From dark-hued cloth, of finest grade.

Tyght fit his massive bravn to show

And e'en hys fan-like ears below,

That well hys brawny shoulders shade

"He ryedeth forth on many a rayle

He masheth many a blooming mayd

As he nplyfeth, bowing low,

Hys mortar-board

—Ex

Two young ladies, in confidential conversation: "Have you a falsetto voice?" "No-no, but I have a false-set-o'-teeth!"

—Ex

"How doth the little Freshman love

His tassels and his cord,

And walks with Sophomoric stride

Beneath his mortar-board"

—Brunonian.

Grip says. "All students belong to some debating society. In Toronto the members of these societies discuss political and scientific problems: In Trinity they wrestle with the question, 'Are we Ritualists or Romanists?' In the Protestant Episcopal Divinity School they attempt to decide 'whether we are Low Churchmen or Methodists?' In Queen's they debate the advisability of totally abolishing the Senate, Board of Trustees, etc., and electing a committee of students to manage the affairs of the University. In the Royal Military College the subject which perplexes the cadet mind is, 'Is the discipline existing among the officers and members of the staff satisfactory or otherwise?'"

ONE of the precepts of the Talmud urges a man to "descend a step in choosing a wife." Many a young fellow has descended a number of steps—and in something of a hurry, too—when on that very errand.—Ex

There was a young man of high rank,

Who for years was cashier of a bank

He was pious and good—

Stole all that he could—

Dishonest? Why, no! He was "crank,"

—Grip.

UNIVERSITY COUNCIL.

THE VOTING PAPERS

—FOR THE—

ELECTION OF MEMBERS

—OF THE—

UNIVERSITY COUNCIL

MUST BE SENT TO THE REGISTRAR NOT LATER
THAN THE 15TH INST.

A. P. A. NIGHT, M.A.
Registrar

March 8th 82.